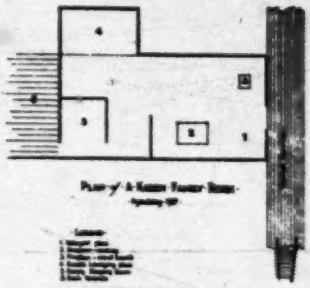
19: Marshall M-5 (ca. 1910) 1922 AP1 Burma
Karen AP7

342 352 574 342

of sleeping on, or a single large bamboo mat, besides a quantity of old clothes, blankets, pillows, and rags scattered about or hanging from the rough ends of the walls. At either the front or back of the large outer room, whichever is toward the east—the place of honor in a Karen house—is a raised platform called the "hso hko." This is about a cubit's height from the floor and has a mat on it worn shiny with much sitting. It is the place where guests are received, especially if they are people of note. Here against the wall are a few pillows, which may be half-round bamboos of giant size, that is, from eight to ten inches in diameter, or cloth pillows filled with fibre from the cotton tree *(Bombax heterophylla)*. The guest is invited to sit on the platform and to partake of the contents of the fragrant betel-box, which is sure to be hospitably pushed in front of him. The cradle usually hangs from the crossbeams in the middle of the room, being held up by fibre ropes, although occasionally elephant chains are called into use to give full measure of security. The cradle itself may be a blanket swung up at the four corners, or it may be part of the trunk of a large hollow tree. A basket-work cradle is scarcely ever found in old Karen homes.

[314]



[854]

343 At the back of the family apartment the bamboo joists and flooring project several feet beyond the wall, forming a primitive back veranda where clothes are hung to dry; rice (paddy), fish, fruit, and vegetables are set out in the sun, and other domestic operations are carried on in private.

345 575 In a few Karen villages a young men's club-room ("blaw") is still maintained, but not in most. Where such a room exists, it does not differ in general appearance from a family-room, except that it has no partitions. The hearth in the middle of the space serves as a social fireside on cold mornings and evenings. At the east end a raised dais extends the width of the room, being used both for reception and for sleeping purposes. Guests, unless closely related to some family in the village, usually sleep here, except when, as a mark of respect, they are invited to sleep in a room apart on the "hso hko" with the men of the house. Women guests sleep in the family sleeping-room together with the women folk and children.

342 177 The old type of Karen village-house, such as we have been describing above, is being modified by contact with the Burmese